Vedic Rishi who saw in each arresting phenomenon^ mighty benevolent god and sang in prayer and praise to him is left far behind. In other words, we find the Rishi no longer impulsive, emotional and poetical, but calm, sedate and philosophical. His spontaneous God-consciousness has developed into reflective God-consciousness, nay, into the recognition of the self in man itself as identical with the Highest Self or Brahman.

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It iriay also be noted that the hymns of the Rig Veda bear irrefutable testimony to the fact that the only motive of the worship of the Vedic deities was for the obtaining of worldly benefits such as, wealth, prosperity, health, long-life, sons or grandsons. In the Upanishads, however, the goal of man's life underwent a thorough transformation; ani the object of prayer, adoration, meditation ani comnunion is to realise and enjoy the presence of God and to attain unity with Him in this and the next world...

As to the ultimate destiny of the finite individual after death, there is a difference of view among the Upanishadic Rishis themselves. Brahmarishis — Aruni (Chandogya), Yajnavalkya(Brihadaranyaka), Pippalada

(Prasna),Angirasa
(Mundaka),Maunduk ya (Mauniukya), who
teach Unqualified
Monism, advocate the final nurging of the
finite self, its
utter annihilation to the loss of inilviduility
—in the In-
finite; whereas Devarishis,—Prajapati
(Chandogya), Indra
(Kaushitaki), Sanatkumara (Chandogya),
ani Rajarishis—
Pravahana Jaivali (Chandogya), Chitra
(Kaushitaki) who
teach Qualified Monism declare the
doctrine of the ever-
lasting existence of the finite selves in the
constant presence
of God and in the companionship of other
liberated souls
as distinct individuals in conscious unity
with and yet different
from God, not returning to a mundane
existence like souls
in bondage, and not engulfed in the state
of final, though
relative, *pr.alaya* into which Nature and
mitids are believed
-IQ. return for a time at the end of each
cycle. In later times,